Die Mercurii 26. Novemb. 1645.

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Henry Elsynge Cler. Parl. D. Com.

I appoint *Henry Overton* and *Benjamine Allen*, to print my Sermon.

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THE SPIRIT CONVINCING OF SINNE.

OPENED

In a Sermon before the Honble House of COMMONS,

Assembled in PARLIAMENT upon the Solemne day of their Monethly Fast, *Novemb.* 26. 1645.

By PETER STERRY, *sometimes Fellow of Emanuel Colledge in Cambridge.*

AND NOW

Preacher of the Gospel in LONDON.

Published by Order of the House of Commons.

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TO THE

HONOURABLE

THE

KNIGHTS & BVRGESSES

OF THE

HOUSE of COMMONS

Assembled in

PARLIAMENT.

GOD *hath promised his People to carrie them on the* Eagles-wing. *The onely desire and humble endeavour of your lowest Servant in* CHRIST, *hath been to work with* GOD *in this Sermon; that your Soules, Counsels, warres, may bee carried on by the Spirit of* GOD; *who in the language of the Scriptures is not onely the* Dove *for* Puritie *and* Peace; *but also the* true Eagle *for* Wisdome *and* Power.

Worthy Senatours, if you knew this Spirit, you would aske Him *of your Saviour; and Hee would be in you a Fountaine of Counsell and Strength springing up to Everlasting Peace and Glory. But have you not known* the Spirit? His *sound hath gone forth into all your Eares. All the Scriptures speak of* Him *as they doe of* IESUS CHRIST.

Daniel *was chosen by the King of* Assyria *to sway the great affaires of that vast Empire; because the* Spirit of the immortall God *was found in him.*

David *was a* Statesman, wiser then his Teachers: David *was a* Souldier; *His fingers were skill'd in Fighting, his hands trayn'd up to Victorie over wild Beasts, Giants, Armies of Men. Was not the* Spirit *the* Lamp *of GOD which shone thus gloriously on* David's *Court and Camp, which made his Throne so great?* Thy Word, *saith hee,* was a Light to my Feet. *The Word of God is the Spirit of God, saith St.* Paul; The Sword of the Spirit, * which (Spirit, *not* Sword) is the Word of God. *This made* David *when he had sinn'd, cry: Take not thine Holy Spirit from me. When the Spirit of God once left* Saul, *an evill Spirit came upon him, which vex't him, which haunted him to the losse of his kingdome and life together.*

* ὃ, as relating to πνεῦμα, not ἥ, as relating to μάχαιρα.

Honourable Fathers of your Countries, I humbly move to know, By what Title you sit there and rule over us. Is it not as Powers on Earth? *But* All power on Earth *as well as in Heaven, is given to* Iesus Christ. *You are Substitutes and Vice-gerents to the Lord Iesus. Looke then to* JESUS *the Beginning and End of your Authority. God hath layd the Government on his Shoulder. What is his sufficientie for it? The Spirit*

of

the Lord resteth on him, and this is, A Spirit of Counsel and Might in him.

You who sit at the right hand of the Lord IESVS, *in this Common-wealth, as the Lord Jesus sits at the right hand of his Father in that Kingdome, which is over All: pray, that the same Spirit, which was powred forth on him, may be by him powred forth on You: so shall you be* Messiahs, *anointed ones, and* Saviours *to this people. Can* You *be able to rule over any spot of this earth; when* Iesus Christ *was not fit for the government of the whole; without the Spirit?*

Doe you put your whole trust in the Promises of GOD, *and expect by them to be made partakers of every blessing? Doe you beleeve the promises made in the Word of God? I hope, I may say, at least with as good confidence, as* Paul *said it to* Agrippa; *I know You beleeve them.*

This is the Promise: The Spirit shall lead you into all truth. *You are now searching into the deep things of God, which concern* Religion; *Live in the Spirit, and the Spirit shall bring all into your mind, and shew you the things of* Iesus Christ. *It behoves you to know the method of Sathan; the stratagems and dark deeps of the Devill himself, in mysteries of* State *and* Religion. *Walk in the* Spirit; *he shall lead you into their chambers, as hee did* Ezekiel; *and let you see what mischiefes they are there contriving in secret.*

This is the Promise: The Spirit of God and of glory shall rest on his servants, in their conflicts and sufferings. *Sit still in all humble resignation of your selves, to the working of this* Spirit; *that hee may rest on you: so shall he manage your Counsels, finish your Warres; and end all your sufferings with* glory.

L

I shall conclude my Epistle with an humble Petition to *your Honours*: an hearty Prayer for *you*.

My humble Petition is, that You would ever remember to converse as Doves, *among* Doves; *with* this Dove *He is a tender Spirit, take heed of grieving* this Spirit, *where ever hee dwels: For by him alone, can your hopes be sealed to a day of full accomplishment.*

My hearty Prayer *is*, That, *as you sit debating in Parliament, the appearances of the Holy Ghost may be among you; as hee was with the Apostles, sitting over them in the form of fiery Tongues:* That *when you fight in the field, the Holy Ghost may be as a two-edged Sword going forth from the mouth of the Lord* JESUS *into your enemy's hearts*: That *you may never see upon the walls of your house, that hand-writing which made* Bel-shazzer *tremble*; Your kingdome is divided; *but instead of this, that uniting and building Principle*; Not by might, nor by power; but by my Spirit, saith the Lord. *This is the fervent, constant Prayer of*

Your Honours

humble servant in Christ,

Peter Sterry.

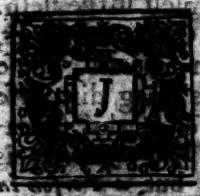
A

Sermon Preached before the Honourable Houle of COMMONS,

Novemb. 26. 1645. being the publike Fast.

JOHN 16. 8.

When he shall come, he shall convince the world of sin, &c.



Will at once open to you the publike scope of this place, and the private sense of my Text, as it lyes imbodied in the Context.

Our tender-hearted Saviour is now cheering the hearts of his Disciples, drooping with the sad presages of their dear Master's death.

The Lord Iesus sweetly gives them for a revivall of their fainting spirits, a gracious promise of his own Spirit.

This Promise is three-fold,

The Spirit's
1. *Personall Comming,*
2. *Particular Comforts,*
3. *Universall Convictions.*

Pardon me, if I be somewhat larger in the Explication of these. For this also will serve my purpose; which is, to set before you the *Spirit* of the Lord Iesus; that *Spirit*, by which we know those things, which
1 Cor. 3. *Reason* cannot reach; and live, not as *Men*, (κατὰ ἄνθρωπον)
2 Pet. 1. 4. but as *Partakers of the Divine Nature.*

Prom. 1. The first Promise is the *Personall Comming*. This hath two parts.

The { *Person* comming. / *Comming* of that Person.

Part. 1. The first part is the *Person* comming. It appeares to be a *Person* of whom our Saviour speaks, by those demonstrative particles: *Hee: Him.* It appeares to be some great One, a *Divine Person*, by those works, which are to be done by him: To comfort hearts: To convince a world: To be in stead of *Christ*; nay, to be a better Comforter then Christ himself in the flesh.

Commentators, Common-placers, Controversaries, School-men; all sorts of Divines in generall, chuse this place, and such like places in this dying discourse of our Saviour's; for principall proofes of this fundamental point in Divinity; that the *Blessed Spirit* is not onely, *The Power of the Godhead*; but, a *Person in the Godhead*. For, say they, Christ speakes of him as of a *Person Hee*; *Him*: and as of a *Distinct Person* in the Trinity, *Ioh.* 14. 16. *Another* Comforter. Another besides Iesus Christ.

Now these places with the same force prove it to be the same Person, which was to come to the Disciples. For Christ speaks of him not *simply*, but *in respect* of his *comming*.

Part. 2. The second part of this Promise is; The *comming*

comming of that Person. School-men call the *comming* of the *Spirit*: *Novus modus Existendi & Apparendi*: *A new way of the Spirit's Being in men, and Appearing to men.*

All that I shall say concerning it, amounts to this: The Scriptures very often represent the *Comming of Christ* in the flesh, and this *comming* of the *Spirit* in the same formes of Expression. I have cull'd forth these five: *Comming, Sending, Giving, Dwelling, Appearing.*

First, *Comming*. You read of the *Comming* of Shiloh, which is Christ: *He, to whom. Gen.* 49. 10. My Text tels you of the *comming* of the Spirit. The Divine and humane Nature are, as it were, two termes of reciprocall motion, for these two glorious Persons.

2. *Sending*. The Father *sends* the Son, *Ioh.* 3. 17. The Son sends the Spirit, in the verse going before my Text. The Father's *Love-token* to man, is *his own Son*. The Son's *Love-token* to his spouse, is *his own Spirit*.

3. *Giving*. Christ is the *Gift* of God to the world, *Ioh.* 3. 16. St. *Paul* tels us that the holy Ghost is *given* to us, *Rom.* 5. 5. In a *Gift* there is a *conferring of Propriety*, and *Possession*.

4. *Dwelling*. Ioh. 1. 14. *The Word was made Flesh, and dwelt among us*, 2 Tim. 1. 14. *By the holy Ghost which dwelleth in thee*. These two Texts have this difference. Christ dwels in Flesh, as in a *Tabernacle*, or *Tent*, like a Pilgrim or Souldier. The Spirit dwels in *Timothy* as at home, in his own house.

5. *Appearing*. Christ is *God manifested in Flesh*, 1 Tim. 3. 16. Iesus speakes of the Spirit to his Apostles, *You shall know him*, Ioh. 14. 17. These two are distinct Persons in respect of their *Appearances*, as well as *subsistencies*. Τ'ποστάσεις & Πρόσωπα.

This concurrency of expressions seems to signifie that these two *Commings* of Christ in the flesh, and of the *Spirit*, are *True, Reall Unions* of God with Man; *True, Reall Appearances* of God to man; in these two Persons of the Trinity, the Son, the Spirit. But with this threefold difference.

First, the *comming* of *Christ* in the flesh is a Union of two natures in one Person. This is that which we call the *Hypostaticall Union*; where there is a distinction of natures without a distinction of Persons or subsistencies. The *comming* of the *Spirit*, is a union between *Persons* as well as *Natures*. Here is a *Distinction* and a *Union* both at once, between *Natures* and *Persons* joyntly. Compare those two places of Scripture, 1 *Cor.* 6. 17. *He that is joyned to the Lord, is one Spirit.* And *Rom.* 8. 16. *The Spirit witnesseth with our spirits.* The result of these will be; that the Spirit of *Christ*, and of a *Christian*, are *two Spirits, by distinction of persons, one by Union.*

Secondly, the *comming* of *Christ* was into the broad street of the same common nature of man; to be *with* us; yet so, as to be *without* us. The comming of the *Spirit* is into our particular persons as into the same house with us. See this Opposition, *Gal.* 4. cap. 4. verse. *He hath sent his Son* [*made of a woman*]; that is, made of the humane nature. Then verse 6. *He hath sent the Spirit of his Son into our* [*Hearts*]. Christ came into our *flesh*. The Spirit comes into our *hearts*; so as to be both *with* us, and *within* us. *John* 14. 16. *He dwelleth* [*with*] *you, and shall be* [*in*] *you.*

Thirdly, the *comming of Christ* in the flesh, was visible to all alike, to the eye of sence. But the *comming* of the *Spirit* is invisible to all the world; visible only to those who

who receive him, *Joh.* 14.18. *The world seeth him not, but ye shall know him, for he shall be in you.* To these he is visible *inwardly*, and after a spirituall manner.

This is the first Promise, The *Personall comming*.

The second Promise is, The *particular comforts* of the Spirit: He shall come as *Comforter*, saith the verse immediately fore-going my Text. *Prom.* 2.

But can any thing comfort a Spouse that mourns for her beloved One, besides his own presence? therfore this makes the *Spirit*, a *Comforter indeed*; He brings *Christ* for a *comfort* along with him. *Christ* was to live again in the *Spirit*, 1 Pet. 3.18. *He was crucified in the flesh, but quickened by the Spirit*. *Christ* was to appeare again to them in the *Spirit*, and to be for ever with them, *Joh.* 15.c. 26.vers. *When the Spirit comes, hee shall testifie of me*. The *Spirit* was to give them a *second sight* of their Husband, in a more true, divine, lasting way; as he was unvailed of flesh, and in his own heavenly form.

Yea, this *Comfort* was to be *doubled* at the comming of the *Spirit*: For the Father was to *come* along with his deare Son, *Joh.* 14.23. *I, and the Father will come unto him, and make our abode with him.* But which way would these persons of glory come to lodge themselves in the humble cottage of a Saints heart? In the *Spirit*. This Person was to be the chariot for the other two. Therfore but two verses after this Promise, *Christ* explaines it by another Promise, that of the *comming* of the *Comforter*: And St. *Paul* tels us, that we have accesse to the Father, by *one Spirit*, Ephes. 2.18. Thus the *Father*, *Son*, *Spirit*, and a *Saint*, dwell all together, and converse: The *Father* and *Son* in the *Spirit*; the *Spirit* in our hearts. This is that *unity* of the *Spirit*, which is the *band* of *Comforts*, Ephes. 4.3.

Prom. 3. The third Promise is the *universall Convictions* of the Spirit. Christ and his Diciples were singular in the world; they saw those things which none could see besides themselves: *Blessed are your eyes, for they see.* They were as mad men; they fill'd the world with a noise of things, as present, reall mighty in glory; they spake every where of a rising Sun, of a wonderfull Light, which made all other lights a deep darkenesse; when all this while the whole world of men round about them, could discerne no other Sun without them, save that which had shined from the Creation untill now; no other Light within them, besides that which their own reason had ever in an ordinary way supplyed them withall. *Isaiah* propheſied of Christ and his Disciples, *Es.* 8. c. 8. vers. *I, and the children which thou hast given me, are for signes and for wonders.*

Would our Saviour now leave his Disciples alone in such a world as this? Therefore he comforts them with this; that his *Spirit* should come and convince the world, annoint the eyes of Man-kind generally, to see the same light of divine Truth with them.

The Text reads it, *Reprove*, but the word in Greek (ἐλέγξει) more properly signifies *to Convince*, as the margin hath it.

This *Conviction* is three-fold:

First, of *Sin*; *Because they believe not in me.* The *spirit* should shew the world this as the *Center*, where all sinne met in one; from whence all sin flowes; their *not beleeving* in Christ, their neglect of the Person of Christ.

Secondly, of *Righteousnesse, because I goe to my Father,* Joh. 6. 62. a By Christs returning thither, where hee was at first; by

by his going back to the Father, the Spirit should teach the world; that he alone came forth from the Father: b *For no one ascendeth up to Heaven, but the Son of man,* Ioh. 3. 13. *who came down from Heaven.* And by this Argument shall the Spirit demonstrate Christ alone to be the Righteousnesse of God to man.

Thirdly, of *Judgement, because now the Prince of this world is cast out.* The Spirit should reade this Lecture upon the world; how, since the fall, the whole frame, all appearances of things, had beene one great enchantment raised and maintained upon the spirits of men, by the father of lies, the Prince of darknesse; to hide their eyes from the sight of God. But how Iesus Christ had by his death cast downe that old Magician from his Throne and power; and now the whole enchantment, the fashion or show of this world was dissolving and vanishing, till it should appeare no more.

Thus large I have been in the opening of the context and Text.

Now without any further stay, or needlesse division of my Text; my Doctrine from it is this.

Rightly to convince of sin, is the proper work of the Spirit. Doctr.

I shall give you only one place of Scripture to prove it, but that, I hope, a fit and full one, *Zach.* 12. 10. *I will powre out upon them the spirit of Grace and supplications, and they shall see him whom they have pierced, and mourn over him.* Proof.

You have here two successive *Effusions*: One of the *Spirit*, and another of *Teares*.

First, *An Effusion of Teares*; *They shall mourne.* *Mourning*

ning expresseth true Repentance in all the foure parts of it; Conviction, confession, contrition, conversion. The force of the conviction here, as in my Text, lies in a sight of Christ pierced; in a sence of unbelief. Not to receive *Christ* for your Husband and King, is to pierce him. To take away *His* Crowne and *Your Hearts* from him, is to kill him the worst way. But this is only a Consequent and Secondary effusion.

Secondly, An *Effusion of spirit*. This is the antecedent Effusion. The powring forth of the Spirit is the cause of powring forth teares. But who? or what is this Spirit? He is markt by a double character: *A spirit of grace* and *supplication*.

First, *a spirit of grace*. There is a twofold grace. The *grace* of *loving-kindnesse* in the heart of God. The *grace* of *divine lovelinesse* in the heart of man. If this latter be here meant, then the *Spirit of grace* is he, whom St. *Paul* cals the *holy spirit*, Ephes. 1. and we generally know by the name of the *holy Ghost*.

But this cannot be the sense: For in the originall, it is *Chen*, not *Chesed*: *Grace*, or *loving-kindnesse*, not *Graciousnesse*, or *goodnesse*.

This *spirit* of *Grace* then must be, either the *spirit*, *the spring* of love in the bosome of the Godhead: or, the *spirit*, the diffuser, the discoverer of this love in the bosome of man. Both these are that one Spirit, the *holy Ghost*. Divines give to the third Person, the name of *Love*; as they doe to the second, that of *wisdome*: And we read from St. *Pauls* mouth, *Rom.* 5. 5. *The love of God is powred forth in our hearts, by the holy Ghost, which he hath given us*. This is the first character.

2. ly, *A spirit of supplication*. You have a *Commentary* upon

upon this character, *Rom.* 8. 26. *The Spirit helpeth our infirmities, making intercession for us by groanes unexpressible.* This is the *Spirit* which convinceth of sinne, the *Holy Ghost* himself.

The Spirit is truth. These are the words of the Holy Ghost himself, 1 *Iohn* 5. 6. *The Spirit is Truth.* Truth absolutely; that is, the highest and fullest Truth; the Principle of all truth: the first truth, and so the last measure of all Truth. *Reason.* 1.

Take two Distinctions upon this *Reason.*

There are three Principles of truth. *Distin.* 1

1 *Sense.* 2 *Reason.* 3 *Spirit.*

1 Princ. *Sense,* Prov. 20. 12. *The seeing eye, and the hearing eare, God hath made them both.* God hath made the Senses, *standards* and *judges* of Truth, within their own *circuit,* in such things, as may be *seen* or *heard,* as appertain to *sense.*

2 Princ. *Reason,* Prov. 20. 26. *The spirit of man is the candle of the Lord, searching out the hidden parts of the belly.* Though the *candle* of *Reason* excell in light the Glow-wormes of sence; yet is it but a *candle,* not the *sunne* it self; it makes not day, only shines in the darkenesse of the night. You will more clearly see this Spirit of man to be the *principle* of *Reason,* planted by nature in Man; if you compare this expression of *Solomon's* with that of St. *Paul,* which seems to have some glance towards this Proverb, 1 *Cor.* 2. c. 11. vers. *No man knowes the things of a man, but the spirit of man, which is in man. The things of a man* are all the things of this creation, visible, invisible; * Man is the summe of them all; all are subject to man; God hath, * *set this whole world in the heart of Man,* to search it out; these are the * Eccles. 6. 10. Eccles. 3. 11.

hidden

hidden things of his belly: And thus farre the Spirit of man, the *candle* of *Reason*, spreads his beams, to enlighten this *world* of *nature*. This the Scripture cals *Man's Day*, which is *Gods* and a *Saint's night*.

3. Princ. *The Spirit*, 1 Cor. 2. 11. *The things of God knoweth no man, but the spirit of God. The spirit searcheth out the deep things of God.* Divine truths are the *depths* of things; the rest are only the *surface*. No plummet is strong, no line long enough to sound these depths; save only that of the Spirit.

These three different *Principles of truth*, constitute the three different *Parts* or *states of life*:

First, the *brute part* of the world; it is that which is acted by *sence*.

Secondly, *Reason* makes *man*; or the *rationall state*.

Rom. 8. 14 Thirdly, the *Spirit* is the principle of a *Saint*: * *As many as are the sons of God, are led* (or *acted*) *by the spirit of God.*

I cannot leave this *Distinction* betweene these three *Principles* of truth, before I have annext three *Rules*.

1. Rule. *Every principle of Truth is to be confin'd to its own compasse, to its own object.* To seek out Spirituall things by the sent and sagacity of reason; were to plough with an Oxe and an Asse. *Sensus non fallitur circa proprium objectum*, Sense is not deceived in judging of its own proper object. If sense and reason make no other report but this; *This is the state of things, according to our principles*: *This is the appearance of things to us*: Sense and reason may be admitted for true witnesses. But if they will be wise beyond what is written in their book, and say: *This is the only, absolute, true appearance of things*; *because this is the appearance which things make*

make us go. Now sense and reason become blind guides, and will lead you into the ditch: 1 Cor. 2. 12. *Spirituall things are spiritually discern'd.* By proportion: *Sensuall* things are *sensually* discern'd: *Rationall* things are *rationally* discern'd. You cannot reach the things of reason by the hand of sence, though it be stretcht out like *Jeroboam's* towards the Prophet. You cannot understand spirituall things Rationally; that is, upon the grounds of Reason.

2. Rule. *Right Appearances of things to one Principle of truth, may be directly contrary to those which are right Appearances of the same things to another Principle of truth.* The greatest lights of this world, Angels and Invisible things, are meere darknesse to the eye of sense. The light of this life is darknesse in the language of the Scripture. Darknesse it self is as the light before the face of God, 1 Cor. 2. 14. *The wisdome of the spirit is foolishnesse to the Naturall man.* The Apostle distinguisheth betweene two men, *ψυχικὸν ἄνθρωπον*: Man, whose Principle is *Rationall soul*: and Man whose Principle is the *Spirit*. That which is *wisdome* to one, is *foolishnesse* to the other.

3. Rule. *Lower Principles of Truth cannot comprehend the Higher; but they are comprehended and judged by these.* So Philosophers say, that *Reason corrects the errours of sense*, 1 Cor. 2. 15. *The spirituall man judgeth all things, but he is judg'd or discern'd by none*, vers. 9. *Eye hath not seen, eare hath not heard, neither can the heart of man receive the things of the Gospell.* See here both Principles of *Sense* and *Reason*. The senses are too superficiall: the large heart of Man, the vast spirit of Reason in him is too narrow to take in any thing of the spirit. But the

spirit understands them with all their wayes and workings *summâ*, distinctly and critically.

These three Principles of truth, are as three Circles upon the face of the water; one within another: the lesser are infolded in the greater; but cannot extend themselves to the wide compasse of the greater circle, unlesse they break and vanish in themselves, that they may become one with it. *If any man be wise, let him become a* Cor. 3. 18. *foole that he may be wise.*

The soule shuts the windowes of sense when she would have the room fill'd with the light of Reason. Reason's self must first be cast into a deep sleep and die, before she can rise again in the brightnesse of the Spirit. I have dispatched the first *Distinction*.

Dist. 2. All three Persons in the Trinity are *Truth*, but with their severall and distinct Idioms or Characters. The Father is the only *True* God, *Joh.* 17.3. The Son is *Truth*, *Joh.* 14.6. The Spirit is *Truth*, *Joh.* 5.19. Hee,

1. The *Father* is *Truth* in the Root: therefore hee is call'd the *Father of Lights*, Iam. 1.17.

2. The *Son is Truth* in the Image. *He is the Image of the Invisible God*, Colos. 1.15.

3. The *Spirit is Truth* in the *Irradiation* or Discovery: therefore the Spirit is the *witnessing Truth*, 1 *Joh.* 5. The Spirit is the *testifying Truth*, Joh. 15.26.

Nazianzen delivers the Doctrine of the Trinity to us from that place of Scripture, *Psal.* 36. 9. *In thy Light shall we see light*. First, the Father is Light in the Fountain; *Thy Light*. Second, the Son is Light in the *Face* or *fulnesse*: *See Light*. Third, the Spirit is Light in the *Flowing* or *Emanation* of it: *In Light*. The Father is the Light, *from which* is all we see: The Son is Light,

which

which we see: The Spirit, the Light, *by which* we see.

Sin is spiritually discern'd. Privations and habits; Per- *Reas.* 2.
fections and defects, are judged by the same faculty. The Eye discerns light and darkness. Sin is a privation or the absence of divine Grace. Holiness is frequently exprest by Light; Sin by Darkness. Holiness is a spirituall beauty: Sin, deformity. Both are perceiv'd by the same Spirit.

An Admonition. You have dedicated this day, and *Use* 1.
many such dayes, to a holy sorrow. I know some, I believe many, I hope most of you carry *broken hearts* in your bosomes thorough these dayes. Indeed very nature in you cannot but relent, and reason it self tremble, to see those things, which your eyes see. Three Kingdomes stand before you this day, like those three crosses on Mount *Golgotha*, all laden with broken and bleeding carkasses. These three doth your God take, as one Text, that he may Preach sin to your soules from it, that hee may convince you of sin by it.

Behold, *Scotland* comes with her thousands of slaine men; *England* with her ten thousands; *Ireland* with her millions; besides innumerable multitudes which no man can reckon up, of Families, persons, now undone, now famishing. These come crying to every one of us, *Our bloods be upon your heads, if you weep not for us before our God this day whilest we bleed and dye.* Sure your *hearts* doe *break* at the representation of these things, which your selves know to be at this present farre more sad in *Fact*, then they can be made by any *Relation.*

You that are the Fathers of your Countries over all this Nation, doe you not often look back upon your severall Countries with a tender and dropping eye? Doe you

not find as much reason and sweetnesse as once *David* did to sigh and say within your selves, *Lord, we have sinn'd, we should have kept thy people as their shepheards: but we have procur'd their woe. Alas! what have these sheep done?*

But now is it not pitie that *broken hearts* should be worthlesse and useless? that God should say of our *Mourning*, as *Solomon* sayes of our *Mirth*: *What doth it?* Yet so it will be, if it be your *Reason* only, and not the *Spirit*, which by your sufferings convinceth you of your sins. If your convictions and contritions be Rational and no more; your groanes will be to God as the unpleasing cry, the howling of wild beasts when they are pinch'd with famine, or caught in a toyle: He that sacrificeth with a heart thus broken, will be as if he offer'd a *Dogs heart*.

Doth it not much concerne you to know, whether your convictions be from a *Rationall* or *Spirituall* Principle? Are you not eager to understand the difference between these, that you may judge your sorrows? As God shall assist me, I will assist you in this enquiry, by which you are to examine your selves.

Rationall and *Spirituall* convictions differ in their *Persuasives*, in their *Principles*.

Persw. Ration. *Rationall persuasives* in conviction for sinne are such as these:

First, *Self-love*. Will you heare the workings of this? One mis afflicted and oppress'd, laments after this maner: *I have blasted my reputation; wasted my estate; brought my body into diseases; by my lusts: and now I hang over a pit of flames by the thin worn thread of this life; in the same moment that this thread is cut, I drop in, and am lost for ever. Wo is me!* Thus he cryes; then he runnes to

Pray-

Prayers, Sermons, Fasts, in these he hopes for ease. Another, as he, lies restlesse all the night; hath these thoughts working like a storm in his breast. *I have expos'd my life to the censure of the Lawes, by treacheries against my Country, and my God. If the Preachers words prove true, and there be a Hell at last; there remaines nothing for me, but a fearfull expectation of my share there.* In these anguishes this man breathes forth a groan, and cryes to God, to have mercy on him. So *Pharaoh*, so *Ahab* were convinc'd. This is like weeping with an Onion; the eyes shed teares because they smart.

2. *Sparklings of Naturall worth.* A generous heart, if it be no more, when it hath done any thing foully dishoneſt, or dishonorable; will call aloud for seas of Teares, a laver of Blood to wash it cleane.

The *Iewes* in the Wilderneſse, when once they had refus'd to fight at Gods command, would purge that blot with their Blood, fighting though forbidden, when they were sure to fall. This is not beyond that Elephant, which reproach'd with the offer of another Elephant to draw his burthen for him; drew till he broke his heart, and fell down dead.

3. *Naturall Religion* heightned by Temper, education, custome, formalities of Nation, Age, in which wee live. The heathen Romanes wounded deeply with the losse of an Army or the Pestilence; sought relieſe in *reforming* their *Religion*: The Sibyls books were search'd; *Ludi instaurati*: solemne showes and pomps for devotion renew'd: Temples set open, Cushions laid; Holy tables, seats, beds made ready: the Matrons flockt in troopes, fill'd the Churches, fell on their faces, with their haire spred and torne; moistening the Marble pavement with

with their plentifull teares at the feet of every Idoll.

In after-times the Heathens among whom the Christians lived, on every sad accident exclaimed: *The Christians are the cause of this, which joyn not with us in the worship of our gods. Appease the gods, by the suppression, or slaughter of these Christians.*

Happie are our times, if some amongst us doe not upon no higher conviction, then these of Naturall devotion, call for *dayes of Humiliation, Reformation in Religion.*

But doe I condemn these Convictions? No. God commands and commends them from the example of brute Creatures: *The Oxe knowes his owner, and the Asse his Masters crib.* But this I say; These are no better things then the *best of Beasts*, the *worst of Men* have attain'd unto. These indeed, if they be but *Single*, may procure *Temporall, Temporary* blessings. But if they be not *subordinate* to the convictions of the Spirit, they can doe your soules no good. You may save the Kingdom by such teares, but alas! what shall be done for *your* soules?

Persw. Spirit. Spirituall *Perswasives* follow.

First, *Sense of Divine Love.* Zach. 12. 10.

First, a Spirit of Grace, or Love, is shed upon the heart; then teares are shed. What an eye was that which Christ cast upon *Peter*, when hee went out and wept bitterly? Was it not an Eye of love? A melting look? You have seen how a Sugar-loafe dissolves, and weeps it self away, when it is dipt in wine. So hearts dissolve, so they melt, dipt in the sweet sense of divine Love. Who knowes not what a wound, abused Love, a wronged Friend makes upon a tender brest? How then doth the deerest love, the sweetest friendship of the great God wound a soule with the sense of Love and Sin.

Have

Have you not ſometimes read that place, and dropt teares upon it? ſome have told me, that they have done it often. The place is, Eſ. 43. 22. *I have not wearied thee with ſacrifices; thou haſt wearied me with thy ſins, O Iſrael. I blot out thy tranſgreſſions like a Cloud, and remember them no more.* Give me the worſt, the hardeſt heart in this great Aſſembly: how ſoft would it grow on a ſudden, if the Spirit of Chriſt ſhould whiſper to it ſuch words as theſe are: *Many years haſt thou lived profanely; many a ſecret wickedneſſe haſt thou practis'd, which mine eye hath ſeen. Often I have ſet my ſelf before thee in the blood of my Manhood, in the glory of my Godhead, in the love of both my Natures: Thou haſt wearied me with thy ſcornings: —— But thou ſhalt be mine, I freely forgive all thy ſins, as if they never had been committed. Come and ſee how much I love thee! how I have ever loved thee!* What temper would my heart be in when thou ſhouldſt heare theſe words? Would it not be like unto that, when *Ioſeph* revealed himſelf to his brethren: Whiles thy Saviour falls on thy neck to kiſſe thee, thou would'ſt fall at his feet unable to ſpeak any word for weeping.

I appeale to you that feel the love of your God, how it works in the ſoules of men: doe you not often in ſweet pangs cry out? Ah! my God, the ſweeter thou art to me, the more ſinfull ſtill doe I appeare to my ſelf. This is a Spirituall conviction, a conviction by *Love.*

2. *Sight of Ieſus Chriſt. They ſhall ſee him whom they have pierced, and mourn over him.* As the looking forth of the Sunne melts the ſnow; ſo doe the ſhinings out of Iesus Christ melt the ſoule. 'Tis ſweet when a Saint ſayes; *Mine eyes have ſeen my Saviour and*

now they powre forth teares. A Rainbow, the Covenant of peace is then form'd, when the Sun ſhines upon a watry cloud: When Chriſt puts forth himſelf, and ſcatters his beams upon a mourning cloudy ſoul; then follows faire weather: there is Peace. This is a ſpirituall Conviction, a conviction by the Beames of Beauty.

3. *The greateſt Sin, the not-beleeving in Ieſus Chriſt.* In ſpirituall Perſwaſives the perſon of our Saviour is the *Argument* and *concluſion* of all Convictions. *A ſight of Chriſt*, is that, *by which* men are powerfully convinc'd. *Not-beleeving on Chriſt*, is the grand ſin, *of which* they are convinc'd.

They ſhall mourn over him whom they have Pierced. Not to beleeve on Chriſt is to pierce him.

To beleeve Chriſt is to ſee him. So in thoſe chronicles of Faith, *Hebr.* 11. 27. *Moſes*'s Faith is expreſt by his ſight: *He ſaw him who was inviſible.* But this ſight is Inward, Spirituall, Divine: a ſight by no ordinary light. St. *Peter* deſcribes the ſtate of Beleeving, the ſight of Faith, 1 *Pet.* 2. 9. Hee hath brought us into his (his own, αὐτοῦ) marvellous Light. He that ſees Chriſt, ſees him in a ſtrange, wonderfull, in a Divine light, in Gods own light. To beleeve, is thus to ſee Chriſt, and to live continually by this ſight of Chriſt; *The life I live, is by the faith of the Son of God*, Gal. 2. *chap. verſ.* ult.

Paul was convinc'd *by this ſight* of Chriſt; and *of this ſin*, that he had ever liv'd on any other ſight, *Gal.* 1. 16. *When it pleaſed the Father to reveale his Son in me, I conſulted not with fleſh and blood.*

You may ſee by *Paul's converſion*, what his *Conviction* was. Hee had conſulted with fleſh and blood; that is, with Principles of *Reaſon*, with the Spirit of man; what

ſhould

ſhould hee have conſulted with? Or whom? with the Word, the immortall word: with the wiſdome of God, with the diſcoveries of *Ieſus Chriſt* in him.

Is this the Sin, you chiefly mourn for this day? By this judge of your convictions. Do you grieve to think, that the glory of God hath ſhined ſo long, ſo ſweetly from the face of Chriſt; filling all things round about you: while you have been ſitting under the ſhadow of humane wit and reaſon, as in the ſhadow of death; That ſo bright a Day hath dawn'd from the perſon of the Lord Ieſus; and yet you ſit ſpinning out your Counſels and courſes by the candle-light of Man's ſpirit, and policie, as in the night? Doe your hearts ſigh forth this Senſe? Lord, wee have ſate in counſell concerning the great affairs of many Kingdomes, Churches, Common-wealths; but not by thy Wiſdome; by the ſhining forth of thy Son in us. Many Principles of State, Reaſon, Policie, have raigned over us; but the ſight of thee, O Iesvs, in our hearts, hath not ruled us.

When the Spirit convinceth of ſin; hee makes this the great ſin and folly; that the appearances of Chriſt have not been our *Sun* and *ſhield*. No ſuch *ſhield* is there to defend us from the ſtrifes, contentions, conſpiracies of men and things; as to be hid in the light of our Saviour's looks. No ſuch advantage is there as to gain this *Sun*, to have the beamings forth of our Husband-king on our ſide: How doe the glorious dartings of his preſence from among us, dazle the ſpirits of our enemies, trouble their order, and make them unable to fight againſt us, or hurt us?

When the Spirit convinceth of ſin, he ſhewes us, that the ſtory of things in the Wilderneſſe, was a Figure for

us under the Goſpel; 1 *Cor.* 10. 4. When the *Iewes* were to paſſe over the river *Iordan*, the Ark went before them; ſo they paſſed through dry-ſhod. When they travelled through the Deſart; the Cloud, the glory went before them: as that moved, they marched on; when that reſted, they ſtood ſtill.

Your Ark now is the ſpirituall preſence of *Ieſus Chriſt* in your hearts; the Cloud, the Glory now, is the appearance of your Saviour, reſting upon your Spirits. You have waded through many rivers of blood; have you ſeen the diſcoveries of your Ieſus going before you, and followed theſe? You have made many Marches, many Reſts; hath the wel-pleaſed face of your Iesus, as your Leading-ſtarre, been ſtill in your eye? Have you march't as this hath moved? Where this hath ſtood ſtill, have you ſtay'd.

The *Iewes* ſung of old; What ailed you, yee waters, that yee fled? yee ſeas, that ye were driven backwards? The waters ſaw thee, O God, and fled before thee. If theſe things be thus with you; you may goe forth, and ſay in your ſongs: What ailed you, ye mighty Armies, at *Keinton*, *Newbury*, *York*, *Naſeby*; that yee fled, and were driven backwards? What ailed you, yee ſtrong treaſons, cloſe conſpiracies, that ye trembled, and fell, and your foundations were diſcovered, before you could take effect? They ſaw thee, O Ieſus! they ſaw thee appearing in the midſt of us; ſo they fled, ſo they fell before thee.

If things have not been thus with you; behold the ſin, ouer which you are principally to powre out your tears. Behold the ſin, which troubles you. Aſſure your ſelves; all your acts in Counſell and Camp will be *Null*; till

till the Lord IESUS be at the ſhout of a King, in the midſt of you. Vain are all our hopes, ſweet dreames of Peace; till our deare Saviour ſhew himſelf among you, as once among his Diſciples; *ſaying*, Peace be with you; *breathing* Peace upon you.

Theſe are the *Perſwaſives*, in which *Rationall* and *Spirituall* convictions for ſin differ; not all, but ſome few, which I have choſen for you from among the reſt.

Now remains the difference between theſe *Convictions* in the *Principles* themſelves.

Principles.

The *Principles* themſelves are the *ſpirit* of *Man* or *Reaſon*; the *ſpirit of GOD*. But I can no more convey a ſenſe of this difference into any ſoule, that hath not ſeen theſe two Lights ſhining in it ſelf: than I can convey the difference between *Salt* and *Sugar*; to him, who hath never taſted *ſweet* or *ſharp*. Theſe things are diſcerned only by *exerciſe* of *ſenſes*; and are too hard for thoſe, who have not their own *ſenſes* exerciſed in them, as St. *Paul* ſpeaks, *Heb.* 5. 14. When you ſhall ſee the *ſea* of Truth, the *Spirit*; then you will know, that the *great river* of *Reaſon* was not the *Sea*.

I can tell you, that as much as the complexion of a Face; the colour of a cloth or lace, ſeen by Moon-light, and Sun-ſhine differ: So, and farre more doe the convictions or diſcoveries by *Reaſon*, and the *Spirit*.

But ſtill this is the difference in the *Effects*, not in the *Principles* themſelves. To give you, as I may, ſome ſhadowie deſcription of this; I will commend to your moſt conſtant and ſerious meditations that place, 1 *Cor.* 15. chap. 45. verſ. *The firſt man was a living ſoule; the laſt man a quickening ſpirit.* Verſ. 46. *The naturall is firſt,*

and then the ſpirituall. Verſ. 48. *As the earthly, ſo are they that are earthly; as is the heavenly, ſo are they that are heavenly.* Verſ. 49. *As we have born the Image of the earthly man, ſo ſhall we beare the Image of the heavenly.*

From theſe Places you may draw theſe *Architectonick*, or commanding Concluſions.

Firſt, a *Living ſoule* in her full glory, as ſhe was in the *firſt Man* in innocencie, in Paradice, is not the *Principle* of the ſecond man, the new birth; but the *All-quickening*, the *Eternall Spirit.*

Second, a *Living ſoule*, with the higheſt improvements, raiſed to the nobleſt actings of Wit, Reaſon, worth, is *naturall*, not *ſpirituall*; the *Image of the firſt Adam*, not the *Image of the Lord Ieſus.*

Third, the *Naturall* and *Spirituall* man, differ as much as *Earth* and *Heaven*; *Corruption* and *Immortality*; *Fleſh* and *Spirit.*

You ſee the difference between theſe two ſorts of Convictions; at I have been able to ſet it before you. I will now conclude this Uſe with an *Admonition*, as I begun it.

An earthly Root may bring forth earthly Fruit; nothing can reach up to Heaven, and Immortality, but that which firſt comes from heaven, and that immortal *Spirit.* If you ſee your ſins this day, and weep for them, though it be only by the Owle-light of your own reaſon (as the Philoſopher himſelf ſtyles it) you ſhall not loſe your *reward*, though you may loſe your ſoules.

But what will it profit you to ſave three Kingdomes by your ſorrows; and in the mean time to carry in your own boſomes, dying, periſhing Soules, of which every *ſingle one* is more worth than all the world?

'Tis

'Tis dreadfull to expreſſe; but I will ſpeak it for your ſakes. If God ſhould pleaſe to put the choice into my hands; I had much rather, that all theſe three Kingdomes ſhould be conſum'd at once, in this very moment with fire from heaven, by an outward deſtruction; then that *any one* the meaneſt, moſt miſerable *Soule* in them, ſhould periſh everlaſtingly.

Draw then water out of that *well* of ſalvation, the *Spirit*; and powre it forth before the Lord. If the *Spirit* be the *Spring*; your teares will quench *both flames*, thoſe that burn *outwardly*, and *inwardly*; ſo you ſhall at once ſave theſe nations, and your own ſoules.

A Caution. If it be the work of the *Spirit* to convince of *ſin*; then it is his work more eſpecially, to convince of ſpirituall *Duties*, and ſpirituall *Truths*. Take heed of meaſuring divine things by the modell of *Reaſon*. Take heed of rejecting what *Reaſon* cannot receive. St. *Paul* gives you a full account of the *Iewes* caſe and ruine, in a few words; *Rom.* 10. 3. *while they ſought after righteouſneſſe by the Law, they fell ſhort; becauſe they were ignorant of the righteouſneſſe of GOD.* Feare, leſt you alſo fall after the ſame example of unbelief; leſt you fall ſhort of the knowledge of Spirituall things; becauſe you ſeek it by *Reaſon*, and know not the *Spirit* of God. *Uſe 2.*

It is true; all grant, that ſome; ſome ſay, that all truths which come by *revelation* of the *Spirit*, may alſo be demonſtrated by *Reaſon*. But if they be, they are then no more *Divine*, but humane Truths: They loſe their *certainty*, *beauty*, *efficacie*; they become like the *Name* of IESUS in the mouth of thoſe *counterfeit Exorciſts*, which made them not the Devil's *Maſters*, but his

his *ſcorn. Spirituall truths* diſcovered by demonſtrations of Reaſon, are like the Miſtreſſe in her Cook-maids cloths. They differ frō themſelvs in their own true ſhape; as thoſe little plump boyes with wings, the pictures of Angels in Churches, differ from the Angels in Heaven. *Spirituall things are fooliſhneſſe to the Naturall man*, 1 Cor. 2. *cap.* No viſible ſhape is ſo lovely, ſo full of Majeſty, as that of *Man*: No ſhape is ſo deformed, ridiculous, as the reſemblance of man in a beaſt, in the *Ape*. So heavenly things loſe their majeſty, become weak and contemptible, when they are repreſented by *Reaſon* onely: For they are not the things themſelves; but an apiſh, mimicall imitation of them.

The Philoſopher gives us this rule; that wee ſhould ſeek for ſutable demonſtrations in every ſort of truths; and not leape from one *kind* to another. The Apoſtle
1 Cor. 2. 13 gives us this rule; to *compare ſpirituall things with ſpirituall. Spirituall Concluſions*, with *ſpirituall Principles*.

You will reap both pleaſure and profit from this Obſervation; that the *true Proteſtant* differs from all ſorts of men and Religions, by making the three Perſons in Trinity, according to their ſeverall properties, *the foundation of all Truth*.

Firſt, hee diſtinguiſheth himſelf from the *Atheiſts* by worſhipping the *Father*, as the *Fountain of truth*.

2. Hee diſſents from *Mahumetans*, *Indians*, *Infidels*, while he ſets up CHRIST in himſelf, for the only *Image* of truth.

3. By ſeeking and imbracing the *diſcovery* of truth in the *Spirit*, hee differs from all ſorts of *Chriſtians*; eſpecially three.

Firſt, the *Papiſts*, a *Faction of Policie*. Theſe perſwade us

us to receive the teſtimony, not of the *Spirit*, but of the *Church*, for a Touchſtone of truth: And this *Church* is the *Popes* private *Conſiſtory*, or *Generall Counſel*. Thus the *Church's authority*, not the *demonſtration of the Holy Ghoſt* ſhall be the light of Faith to Truth. Thus not content with an *Antichriſt*, they ſet up their *Conſiſtory* or *Councell* for an *Anti-ſpirit*. But we need no viſible Iudge on earth to determine upon our conſciences: *What is Scripture, what is the ſenſe of Scripture*. We have an invisible Iudge and witneſſe in our breſts: *He that believeth, hath the teſtimony in himſelf*, 1 Ioh. 5. *chap.* 10. *verſ.* for hee hath the Spirit.

2. The *Arminians*, a *Sect of Moraliſts*, who give the over-perſwading power of the Spirit, to ſtrength of Rhetorick and Reaſon, inward or outward.

3. *A Party of wit and worth*: ſo farre as the Wit and worth of man can goe: If they would ſubmit the wit and worth of Man to the Power and wiſdome of God: The *Socinians*, the *Principles* of *Reaſon*, are the *Pillars* of *Religion*, and truth to theſe men. But Reaſon is a *pillar* of a *Cloud*, the Spirit only is the *pillar* of *Fire* which hath light in it. Reaſon is that *Gladius verſatilis*, that ſword in that hand of the Cherubim, that kept Paradiſe; a ſword that turns every way. It may keep men from the tree of Life, but can never bring them to it. Our Faith is not in the *wiſdome of Man*, but *power of God*, 1 Cor. 2. 5.

Now, Worthy Senatours, give me leave to make my particular addreſſes to your ſelves. You have comanded me to ſpeak before you; how far ſoever I find my ſelf below a ſufficiencie for it, I muſt ſpeak; I would not ſeek to work upon you by art or cunning, if I had any skill in theſe things. My earneſt deſire is, with all humility and

lowlineſſe to ſpeak the things of *God*, as a *Man*; on whom the earlieſt glimmerings of the Spirit have ſcarce yet dawned. I have believed, ſo I will ſpeak; to you; thoſe things, on which I faſten the Immortality of mine own deare ſoule.

Pardon me, Honourable Patriots, if I ſpeak twice to you, once as *private Chriſtians*, a ſecond time, as *publike Perſons* and Magiſtrates.

First, as *private Chriſtians*. If the words of a weak worthleſſe man may have place in your large hearts, I beſeech you to lay up within you, and to ponder frequently upon this ſhort word which I am now about to ſpeak: *Remember, Remember, not to truſt to the ſtrength and wiſdome of that Living ſoule, which dwels in the Breſt of Man.* But, *Have all your dependance upon that Spirit of the Immortall God, which comes forth from our Lord Ieſus Chriſt.* I ſpeak this to *You*, who are Princes of Reaſon, in whom the Spirit of Man is at a high pitch: Your Saviour died, that he might ſend you this *ſpirit*: Hee left you in his fleſhly preſence, that you might have this Spirit with you. O wait *for him* conſtantly till hee come: Wait *upon him* diligently, when he is come.

St. *Hierom* thought hee ever heard the laſt Trumpet ſounding in his eares. How well ſhould I think my ſelf rewarded for all the pains of this day, if I could fix upon your ſpirits the conſtant ſound of two only Sentences, as two blaſts of the laſt Trumpet? The Sentences are,

Eſa. 2. verſ. *ult. Ceaſe from man whoſe breath is in his noſtrils; wherein is hee to be eſteemed of?*

Verſe 17. *The Lord alone ſhall be exalted in that day.* The great God make *That* day, *This* day, to every one of your ſoules. Thus much to *Private Chriſtians.*

Second-

Secondly, as *Publike Persons*. Christ tels the Iewes: *If any one sin against the Son of man, it shall be forgiven him: But if any one sin against the Holy Ghost: it never shall be forgiven him.* You will allow it, if I shall make a little change in these words, and so return them to you. *If a State sin against the Son of Man, it shall be forgiven: But if a state sinne against the holy Ghost, it shall never be forgiven.*

Remember Hierusalem. Christ came in the flesh, and was Crucified, yet *Hierusalem* stood. The *spirit* of *Christ* came in the persons of the Disciples, in the power of the Gospel, and was cast out; then *Hierusalem* fell. Divided into three Factions within, beleaguer'd with a fourth enemy without; *Hierusalem* miserably fell.

O *England! London! Remember Hierusalem.* You have had the first day of your Peace, and passed it. *Christ* hath been Preach'd among you; but as in the *Flesh*, clouded with carnall rites and ceremonies. Christ hath been pierc'd among us, that is, not beleeved on: yet we *live*, though we *bleed*. You have had the first day of your Peace and pass'd it. Be carefull; Be carefull, to know the *last day* of your Peace, the comming of the *spirit* among you.

You have set me on your Watch-tower, and made me your watch-man for the few sands of these glasses; If you ask me now; *watch-man, what of the Night?* My humble answer is: *The Night is almost past, the Day is at hand, if you will receive the Spirit when hee comes: If you shall refuse to heare, you will look for Day; but I feare, I feare, it will be blackneſſe of Darkneſſe and Desolation.*

But I bend my knees to the Father of our Lord Iesus, who hath hitherto made you tender in a very great measure; that hee would send the Spirit of his Son into

your hearts; that you may know him, that he may be in you; that all this people may honour the Spirit, as they honour Iesus Christ.

Use 3. A *Vindication of the Spirit* from those,

Who { 1. *Pretend it to Profanenesse.*
{ 2. *Profane it under Pretences.*

First, from those who *pretend the Spirit to Profanenesse.* Can any think they have the *Spirit of Grace* in them, and yet sin, and yet not mourn for sin? Can any man make that Spirit, whose work is to *convince* of sin, a *colour* for sin? Can any man paint his foule lusts with the specious name of this holy Spirit, whose property it is to paint out lusts in their true deformities, their hellish shapes?

I read in Ecclesiastick writers, that in the Primitive times there were those that deserv'd the name of *Borborista*, or *Cœnosi*: The *Dirty sect*: and yet a branch of the *Gnostiques*. But I might perhaps feare this to be the *malice*, or *mistake* of some in those Ages; if I did not
Iude, 8. read in the holy Scriptures of * *filthy Dreamers.*

Spirituall discoveries are either *waking sights*, or *Dreames*. Dreames are false Visions of sleeping men, without connexion, full of absurdities, inconsistencies. It is not strange for a filthy vile person to have fair glorious Dreames. It is monstrous, that Glorious discourses, Notions and apprehensions, should be set upon vile Affections, actions, and conversations; as the head of an Angel upon the body of a Beast. But all is a *Dream.*

If any man indeed have the *Spirit*, he hath a *true Dove* in his Brest. The Dove's eyes are the emblem of Chastity; The Dove's song is in grones. Who, so mourne

for

for sin; who, so moane day and night after their God, as those who live with this Spirit.

This is the first Part of the *Vindication.*

Secondly, from those that *Profane the Spirit* under *pretences of Fancy, Profaneness.*

1. Under *pretences of Fancy.* Why should *Joseph* be despised as a *Dreamer* among his brethren? *Paul* as a Babler among the Athenians? The *Spirit* as a *fancy*, by men only Rationall? That scurrilous Comœdian in his Greek play call'd the *Frogs*, reproached *Socrates*, as a worshipper of *Clouds*, and the *Aire*; because he neglected their Idols, and convers'd with the *invisible God.* So the workings and discoveries of the Spirit, often seem to men of mighty Reason, *cloudy, airy.* Yet the *Spirit* is *Truth*, the only solid and weighty Truth, carrying the power of God for a demonstration along with it. 1 Cor. 2. 4.

Some learned men beare such a modest respect to *Nature*, that they affirm it probable, some Beasts may have a *sense* more then wee have, which we can neither judge of, or guesse at; because we have it not. O! that the most rationall Men were so modest towards their Maker; as to suspect, that there may be in him a *Divine sense*, a *Spirit of Light*, above the compasse and conjectures of their Reason; which hee may communicate to whom he pleaseth!

2. Under *pretences of Profaneness.* The Heathens mingled with Christians, of old charg'd their secret Meetings with the *beds* of *Oedipus*, unnaturall Incests: the *feasts* of *Thyestes*, monstrous cruelties.

The late *Protestants at large* cloath'd the best men with the name of *Puritan*, as with a Cap of Paper; then they painted that Cap with Devils; they loaded that

name with all the foule things of all Sects or Persons; as before them the *Papist* did the *Protestant*.

God grant that the Father of lies may not still live between the lips of Men by the same Art of Names; representing the most Spirituall men like CHRIST on the Crosse, under the most carnall titles of Ambition, lust, falshood.

The *Spirit* is Holy, so are they that are *His*. This Spirit cannot encourage to sin, comfort in sin; for his work is to convince sin.

Beleeve it, 'Tis true as Gospel: No man that is led by the law of the Spirit of Life; can walk contrary to any law of Nature, common Honesty, civill Policie, or whatsoever is of good Report, praise-worthy.

If any man walk by any other rule; an evill Spirit hath deceived him; only let not the reproach of such fall upon them, who with humble and panting hearts call upon the Name of this *Holy Spirit*.

Use 4. *A Consolation.* This Spirit which conviceth of sin, is the *Comforter*. If you have this day receiv'd his conviction; you shall now goe away full of his comforts: with bosomes full of all comforts of Peace and Ioy in your selves; of Peace and Love, one towards another.

Where the Spirit convinceth of sin, hee communicates all contents in these two bundles of Comforts; *Righteousnesse* and *Peace*.

First, *Righteousnesse*. Have you seen your sins by the light of the Spirit? by the same light you shall see your Righteousnesse. Humble your selves before this Spirit; let him cover your faces with shame; and hee shall cloath your persons with Glory. He shall make you precious in the eyes of your God, honourable in all the world:

world: Nations round about shall say, *This is a wise and righteous people, for the Spirit of the Eternall GOD is come down among them.*

Secondly, *Peace.* Naturalists say, a Wound is a separation of parts in the whole. How full are all of wounds? Alas, doe wee not begin to have wounds upon our brests, neer our hearts? And still we strive to make that good in Civilitie, which is true only in Nature; that the best Balsome for a wound is its own blood: wee would make up our Divisions by making them more.

Who now shall restore Peace to our mourners? This Spirit will restore peace to his mourners. This Dove, though he come groaning, yet he brings an Olive branch in his mouth. O yee! every one of you in particular, give this Spirit your single hearts to break in pieces; and he will make them all one heart. How happie should we live, if God would do this!

If the Lord would powre forth his Spirit upon our souls, and melt them; how sweetly would they run all into one peece, like gold?

Then should *Righteousnesse* and *Peace* kisse each other in these Lands; and these three Kingdomes should mutually kisse and imbrace in this Union. The Lambs, *England* and *Scotland*, Presbyterians and Independants, shall feed together in fat pastures. The Lambs and the Lion shall live lovingly, and converse one with another.

Then shall your Cattle go forth again in Herds and flocks: Your Children in dances; your Saints in their assemblies; and the Lord IESUS shall be known for a GOD in the midst of them.

Then

Then shall after-ages call this Age, this Parliament; *The blessed of the Lord*; and make it your Motto for ever,

Blessed are the Peace-makers in divided Commonwealths.

Blessed are the Peace-makers in divided Consciences.

Thus if the Holy Spirit set a crown of thorns by Conviction on your hearts; hee shall crown you with Righteousnesse and Peace; For, * *The Kingdome of* Rom. 14. 17. *GOD is Righteousnesse, Peace, and Joy in the Holy Ghost.*

FINIS.

ISRAELS CALL
TO
MARCH OVT OF BABYLON
UNTO
JERUSALEM:
OPENED
IN A SERMON BEFORE
The Honourable Houſe of Commons aſſembled in PARLIAMENT,
Novemb. 26. 1645. being the day of Publique Humiliation.

By *John Durye*, a Member of the Aſſembly of Divines.

Publiſhed by Order of the Houſe of COMMONS.

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